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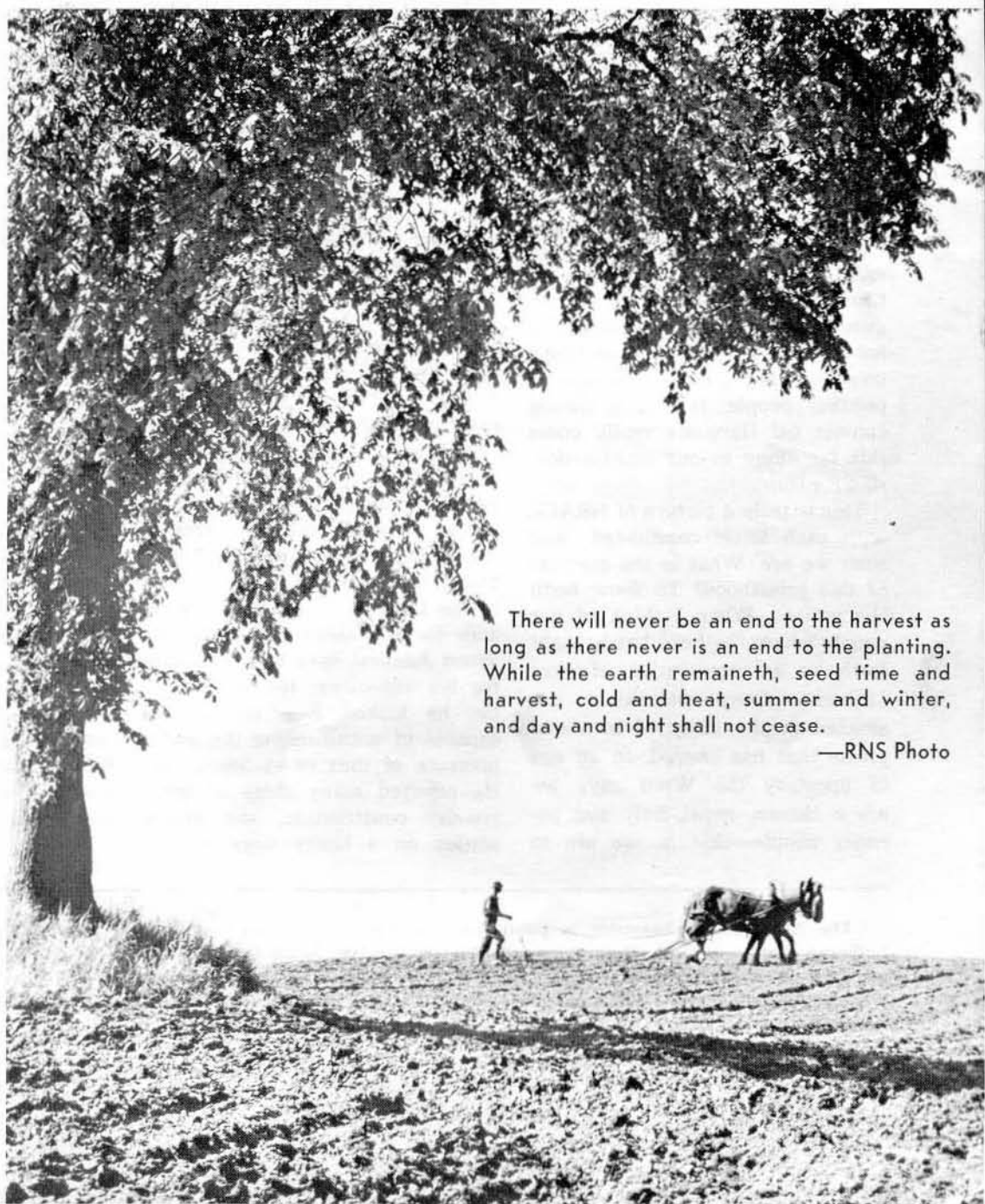
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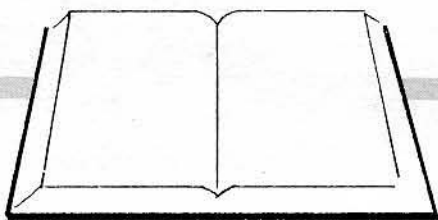
# *LUTHERAN*

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There will never be an end to the harvest as long as there never is an end to the planting. While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease.

—RNS Photo



## According to the Word

### “THE PEOPLE OF GOD”

#### I Peter 2:9-12

The people of God are a cosmopolitan group. Peter describes them as to nationality, brethren; as to age, children; as to sin, made holy; as to position, redeemed; as to babes, receptive; in relationships, love; and in purpose, priests. How truly wonderful is this Word of God that will guide step by step from obedience to clarification in making known what we are in Christ in this Kingdom: a chosen generation, a royal priesthood, a holy nation, and a people for God's own possession, or, as He says, a peculiar people. How this should convict us! Have we really come this far along in our ambassadorship for Him?

This is truly a picture of GRACE with each letter capitalized. And such we are. What is the purpose of this priesthood? To show forth His praises. When I think of our people whom the Lord has brought forth as an Association of Free Lutheran Congregations, I am amazed at the unity of love and praise that has ensued. In an age of apostasy the Word says we are a chosen, royal, holy and peculiar people—that is, we are to

bring into our common affairs the air of a “better country,” a loftier tone, a finer temper, and a nobler heaven (Phil. 3:20); we are to show forth the excellencies of Christ (Phil. 1:10, 11). These are kingly and priestly prerogatives, reigning with Christ in a ministry of intercession. This holy Christian Church—a multitude of people of the same nature set apart to show forth His praises, and peculiar in the sense of being completely dominated by the ownership of a living Christ (Isa. 43:21)—is the people of God.

Yet with this wonderful assurance, mirrored as the work of the Holy Spirit, Peter immediately reminds his parish that they are, even so, pilgrims among the awful pressures of temptation that war against the soul. There is the prospect of defeat if watchfulness is abated. When I read this exhortation of Peter to abstain from fleshly lusts, I am reminded of the wisdom of the Lord in preparing His servants for the tasks of the future. When Admiral Byrd was preparing for his expedition to the Antarctic, he looked long for a ship capable of withstanding the awful pressure of tons of enclosing ice. He rejected many ships of modern-day construction, and finally settled on a heavy wooden ship

which he called *The Bear*. This is food for thought. It envisages the storms and tempests that assailed the trees from which this ship was built that it now might be fit to resist the thousands of tons of pressure of the freezing ice of Antarctica.

Think how the Lord nurses and builds Christians from saplings into sturdy oaks through the pressures of life, that their conversation (manner of life) might be an example to the world! The Christian is a sweet savour (II Cor. 2:14, 15), but fiery trials must burn out the perfume (I Pet. 4:12). And how we groan as we go through this training program! And how far we fall short!

The immeasurable momentum of a beautiful Christian life is evangelism at work when it is lived among the unconverted. It awakens the interest of the world in the claims of Jesus Christ. The resources of a Christian personality are regimen when the Spirit is in the ascendancy in the exercise of God-given gifts. This is the plea of Peter for the people of God. After all, Israel's forty years of wandering were the nearest path to Canaanland. May the Lord help us to pursue a true pilgrimage as a people of God.

—A. L. Hokonson

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# BIBLE CAMP:

## *Place of Renewal*

**T**HAT which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his son Jesus Christ" (I John 1:3).

As the summer months approach we think of vacations, lakes, picnics; and if Bible Camp has been our experience, once again our thoughts turn to that.

The Bible Camp grounds seems to be set in a world of its own. For five, six or seven days we shut out the radio, newspapers, and television that keep telling us of the strife and worry in the world. Many of the temptations to sin are closed out and our entire day and night is Christ-centered.

We will begin as we enter camp. Here and there, young people are coming by bus- or car-loads. They hurry to register and eagerly wait to see to what cabin they have been assigned. Near the registration window we notice one girl who is by herself. She had to break away from her friends and come alone. The next day or so she has forgotten that she came alone, as there were others who had come alone and needed "just her" to be their friend. Now it seems we have

always known everyone of these boys or girls in the cabin. What an inspiration the understanding Christian counselor becomes to each one.

The chapel bell rings and we gather for the evening service. Voices chime out in praise to God during the singspiration. We can remember long after camp is over, maybe years later, how 100 or more young people sang "Am I a Soldier of the Cross?" "O Zion Haste, Thy Mission High Fulfilling" or "I Surrender All," to name just a few favorites. The guest speaker brings the message and call to salvation. After the service we gather at the campfire. The glowing fire seems to bring us into a oneness of spirit and many share a favorite Bible verse. The singing seems even better out here as we sing one chorus after another. The stillness of the evening on the shores of the quiet moonlit lake causes us to be still before God. We bow our heads and sing softly, "Come Into My Heart, Lord Jesus."

We have Bible class and discussions. "I never knew there was so much in God's Word to help us for today," the campers think. It has been a good forenoon. Our stored up energy and physical strength

get an outlet in the afternoon recreation, but before we begin we go to our cabins for study and our own private quiet time with God.

How keen and good the competition is with other Christians: softball, baseball, volley ball, horseshoe, etc., or the refreshing swim and relaxing boat ride.

So the days and evenings go.

Each evening the message seems to be coming more and more to each one individually. Several have given their lives to Christ and others dedicated themselves to service. At one campfire, a camper who has never testified before gives his first testimony. He maybe doesn't remember much of it himself, but it gives him strength to speak up more quickly the next night, and oh, how much it helps when he gets back in his home league.

Our Christian life has been strengthened because of Bible camp. We would like to encourage young people's camp or family camp. This is written in terms of a teenager, but no matter what the age, you can put yourself into this spirit.

God is calling us to Him!

—Mrs. Albin Haugen  
Kloten, N. Dak.

# Is Speaking in Tongues

## Prohibited in the AFLC?

The statement of the Board of Administration concerning "speaking in tongues," published last January in the *Ambassador*, seems to have caused unrest as is seen from the "Letters to the Editor," March 23.

### *The Guiding Principles of the AFLC*

It is good that free discussion on the matter can be conducted in *The Lutheran Ambassador*. One of the fundamental principles of the AFLC is that it has no autocratic (dictatorial) church government which has the right to say what must be done and what not. We read in the *Fundamental Principles*, which are subscribed to by the congregations and pastors of the AFLC: "11. Agencies found desirable for conducting the joint activities of congregations... cannot... impose any obligations or restrictions, exert compulsions... upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals."

We must be on our guard that this principle is followed among us, also by the Board of Administration.

Thus, the mentioned statement of the Board of Administration concerning the speaking in tongues is only a recommendation, and it should not be understood as imposing any obligation or restriction on any congregation or individual.

### *What Does the Statement Say?*

It seems that many readers have

not been careful enough to observe what the statement of the Board of Administration really said.

1. It acknowledged speaking in tongues as a gift of the Spirit, when it is genuine.

2. It does not say a word about prohibiting speaking in tongues in the congregations or groups belonging to the AFLC. It does not even say a word of prohibiting pastors from speaking in tongues.

3. It merely says that pastors who promote the speaking in tongues will not be put on the clergy roster of the AFLC. It does not say that congregations cannot call such pastors, who speak with tongues or promote it; the Board, according to the *Guiding Principles*, has no such authority. The statement only says that those who promote it will not be put on the clergy roster. There are pastors who serve AFLC congregations who are not on its clergy roster, the situation being due either to their own choice or other reasons.

### *What Does the Board Mean?*

What does the Board of Administration mean by the "promotion" of speaking in tongues? I have no authority to speak for it, for I am not a member of it and have had no part in the making of the said statement. I simply give my personal opinion.

To "promote" speaking in tongues cannot mean that a pastor says to his congregation, "I would that ye all spake with tongues." This is a statement that the Holy

Spirit says through Paul (I Cor. 14:5). The Board of Administration cannot mean to cut off this passage from the inspired Word of God. The pastors of the AFLC are not only permitted, but also duty-bound to say to their flock, "I would that ye all spake with tongues," because this belongs to God's Word, and all pastors are obligated to teach the whole counsel of God—His whole Word.

To "promote" speaking with tongues cannot mean that a pastor says to his congregation, "Forbid not to speak in tongues," for this, too, is a part of the inspired Word of God (I Cor. 14:39). If a pastor forbids the speaking in tongues he acts directly against the Word of God and puts his own authority in the place of the authority of God's Word. A pastor who acts directly against the plain words of the Bible should have no place in the AFLC, unless he repents of this sin.

To "promote" speaking with tongues, then, must mean that a pastor tries to teach the people of his congregations to "work up" in themselves this art in a psychological manner, acquire the skill by means of auto-suggestion and exercise, in which case the "speaking with tongues" is just a psychological-technical skill and no gift of the Spirit. If there is a pastor who is doing such a thing, I agree that he should not be on the clergy roster of the AFLC. But if a congregation wants to have such a pastor, no one has the authority to prohibit it from having such a one.

—Uuras Saarnivaara

(The full text of the verses quoted above is: "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (I Cor. 14:5); and "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (I Cor. 14:39). Also, see editorial, "The Defense of Right Doctrine"—Ed.)



# NEWS

## of the Churches

Sunday, May 2, was a joyous day for Zoar congregation of Hatton when 33 new members were received into the congregation. Several of these were former members of the Ebenezer Church of Northwood, which went into the merged church. A fitting welcome was given by the pastor to the new members. A song was also sung in their honor.

A united choir from the three congregations has been rehearsing diligently the past weeks and will soon present the Cantata, "The Great Deliverance." Mrs. Henry Hansen is the director, and Mrs. Bernhard Nelson the accompanist, both from Valley Free of Portland. A male quartet has also been organized.

At a recent business meeting of the officers of the three congregations it was decided to beautify the large lawn of the parsonage by the planting of evergreen trees, shrubbery, and flowers. This work is now being done.

Last Sunday the united choir and a large delegation from this parish attended the Spring District Luther League Rally at Valley City. There was much fine singing, and the messages and testimonies were very inspirational. Two of our seminary students, Reuben Evenson and Ed Kjos, were the special speakers.

Plans are now under way for Vacation Bible School at Buxton and at Hatton. Portland and Hatton will combine their Sunday schools and have Vacation Bible school together at Hatton. Several from this parish

attended the Vacation Bible School Workshop in Grand Forks.

### Austin, Minn.

Pastor Hubert DeBoer announces the acquisition of a permanent "church home" for Faith Free Lutheran Congregation of Austin. This congregation has been meeting temporarily in the parsonage. The "church home" is the former Woodson School building located on the old Water Street. Renovation is well underway and occupancy was expected by the end of May.

A warm welcome is always extended to any and all in our area to fellowship with us, the pastor states.

### McLeod, N. Dak.

A combined dedication and installation service was held Sunday, April 4, 1965, at the United Free Lutheran Church near McLeod, N. Dak.

Rev. R. P. Haakonson of 1021 - 6th Ave. S., Moorhead, Minn., was installed as temporary pastor by Rev. John Strand, president of the Association of Free Lutheran Congregations, in a 2 o'clock service. The church was also dedicated at that time. Pastor Strand also spoke at the forenoon service. Several musical selections were given at both services by local talent. The ladies served dinner during the noon hour and coffee in the afternoon.

The United Free Lutheran Church was organized in April, 1964.

(Pastor Haakonson, while not a member of the Association clergy roster, is serving Aspelund, Rolag, Minn., and Bethel, Pelican Rapids, Minn., in addition to the McLeod congregation.)

There has been discussion concerning a possible new parish arrangement involving United Free, Stiklestad, Doran, Minn., and Bethany, Abercrombie, N. Dak.—Ed.)

### Badger, Minn.

The Badger Creek Lutheran Church in Badger suffered extensive damage in late March from a stove explosion. Reports are that the congregation is restoring the structure to full use again. Badger Creek is part of the Greenbush parish and is served by Mr. Sidney Swenson.

### Newfolden, Minn.

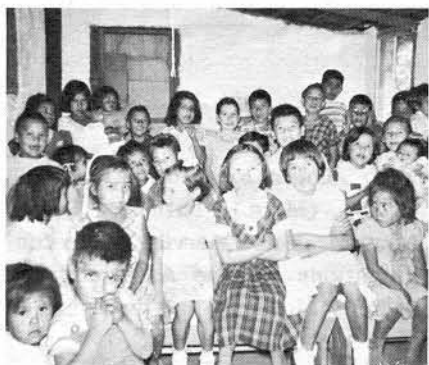
Recent programs of the Westaker Luther League have been an exchange with Our Savior's Luther League of Thief River Falls and a service with Evangelist Clarence Haaland as speaker. The leaguers are presently engaged in a project to establish a library for their congregation. Westaker Luther League will take an active part in dedication festivities for their church this summer. Miss Earlene Anderson is the president of the league.

(Westaker will not observe a church anniversary this summer as previously announced, but there will be dedication festivities, July 2-4.—Ed.)

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### PERSONALITIES

Mr. Knute Jore, formerly of the Redby (Minn.) Lutheran Indian Mission, is now serving some congregations for the Association in eastern Montana and is living in Culbertson, Mont.



# Luther League Activities

## THE NOGALES PROJECT

"Unless the Lord build the house, they labor in vain that build it" (Ps. 127: 1).

"Thou art the Christ the Son of the living God... upon this rock I will build my church" (Matt. 16: 16-18).

The young people of the Free Lutheran Association truly responded to the challenge of some of the needs of the day at their convention last winter. One of the goals is to bring forth \$1,000 toward the building of the chapel at Nogales, Ariz. May God bless all you youth as you strive to reach your goals. "Looking unto Jesus the author and finisher of our faith." "Now, my son, Jehovah be with thee; and prosper thou and build the house of Jehovah thy God" (I Chron. 22: 11).

Over the years the Sunday school and services have been held in various buildings or homes on our mission compound and other buildings in Nogales. The buildings in pictures 1, 2, and 3 each

in turn grew to be too small and rather inadequate. These are all small homes on the mission compound where the church will no doubt be located. Now the services are held in picture number 4 which is quite adequate except it is not a church. Others use it and everything of ours must be put away after each meeting, and it is not always available for extra meetings.

Though very grateful to God for every provision in the past, we are doubly grateful for the prospect of having a new prayer chapel even before the summer is over.

As you may see by the pictures, the Lord has permitted us to touch a number of lives in the meetings over the last fifteen years. Many have come and gone; some have been faithful and true, here or elsewhere. Some walk no more with the Lord. It seems that they were hearers only of the Word, never becoming doers of the Word.

Picture number 5 indicates just one of several places where meet-

## LUTHER LEAGUE FINANCIAL REPORT

Green Lake Luther League, Spicer, Minn. ....	\$150.00
Stiklestad Luther League, Doran, Minn. ....	\$ 50.00
Pony Lake Luther League, Wilton, Minn. ....	\$ 10.00
Luther League, Lake Park, Minn. ....	\$ 5.00
Zion Senior Luther League, Tioga, N. Dak. ....	\$ 25.00
Faith Free Luther League, Mpls., Minn. ....	\$ 20.00

Is your league listed here? If not, why not?

ings used to be held across the line in Old Mexico. A great number of children especially, eagerly learned to sing many songs and recite Bible verses. A youth group seemed to be coming along fine when the work had to be dropped because of lack in personnel. At some of these meetings the folk stood or sat under a shade made of old sacks held up with sticks. Some sat in a row on a low adobe or rock wall.

Some of our first meetings on the Arizona side were held in a never-finished old adobe church with only a partial roof and no windows or doors. This building had been started by the local colored folk but never finished because of division over whether it should be Baptist or Methodist.

Many situations on the mission fields could very well make us wonder at some of the super extravagant "plants" one sees, on the other hand. May the Lord and His faithful people rise up and build this house of prayer simply but adequately. "Come, let us build up the walls of Jerusalem, that we be no more a reproach" (Neh. 2:17b).

God has had recorded in this wonderful book of Nehemiah names of individuals and companies that did build certain sections of the wall. God knows His, who shall do certain tasks in building not only a structure but a church, and this, a church without walls, reaching out to all men of whatever class or color or need. Top off—God's Spirit flooding in—yea, seeing our innermost hearts; our prayers ascend to the holy God. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help in time of need" (Heb. 4:16).

"But who is able to build him a house, seeing heaven and the heavens of heavens cannot contain him" (II Chron. 2:6).

Nevertheless, "Go ye, into all the world."

—Pastor L. C. Dynneson

P.S. Thank you, youth of our church, for your great help.

## WEST COAST DISTRICT LUTHER LEAGUE RALLY

The setting of blooming fruit trees and colorful spring flowers, coupled with the bright sunshine, helped to make the weekend of April 24-25 a very pleasant one indeed for seventy Luther Leaguers who gathered at First Lutheran in Ferndale, Wash., for the West Coast District Luther League Rally. The theme of the rally was "Dying We Live," based on Gal. 2:20. It began on Saturday afternoon. Pastor T. F. Dahle of Everett, Wash., brought a Bible study, following which the Dorcas Circle of First Lutheran Church served a wonderful banquet.

The evening service was begun with a film, "Something To Die For," and it presented a tremendous challenge to the leaguers, emphasizing both the need of salvation and of dedication. The evening message was brought by Pastor Karl Stendal of Kalispell, Mont.

The Sunday morning Bible class was conducted by Pastor Persson of Astoria, Ore. Our hearts were searched again as we listened to Pastor Lars Stalsbrotten of Eugene, Ore., give the message at the worship service.

Dinner was served in the church and the closing service was in the afternoon with Pastor Persson bringing the last message on the theme.

A brief business session was held at the close of the service. Support for the National LL projects was encouraged, and also Luther League exchange programs. The following officers were elected: President — Les Hanson, Ferndale; Vice-president — Linda Mickelson, Everett; Secretary — Jan Willand, Ferndale; Treasurer — Pauline Persson, Astoria; Devotional Life Secretary — Kristen Kjos, Kalispell.

This rally brought together seventy young people from six of the churches on the West Coast. The twelve leaguers who came by car from Kalispell came the farthest.

They travelled a distance of six hundred miles to be in attendance at the rally.

## HOLY GHOST, DISPEL OUR SADNESS

Holy Ghost, dispel our sadness,  
Pierce the clouds of sinful night;  
Come, Thou source of sweetest  
gladness,  
Breathe Thy life, and spread Thy  
light!

Loving Spirit, God of peace!  
Great distributor of grace!  
Rest upon this congregation,  
Hear, O hear our supplication!

From that height which knows no  
measure

As a gracious shower descend,  
Bringing down the richest treasure  
Men can wish, or God can send!  
O Thou glory, shining down  
From the Father and the Son,  
Grant us Thy illumination!  
Rest upon this congregation!

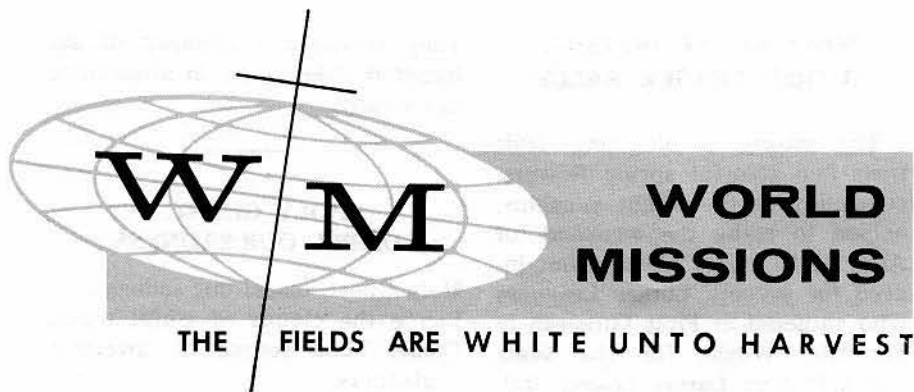
Known to Thee are all recesses  
Of the earth and spreading skies;  
Every sand the shore possesses  
Thy omniscient mind describes.  
Holy fountain! wash us clean  
Both from error and from sin!  
Make us fly what Thou refusest,  
And delight in what Thou choosest!

Manifest Thy love forever;  
Fence us in on every side;  
In distress be our reliever,  
Guard and teach, support and  
guide!

Let Thy kind effectual grace  
Turn our feet from evil ways;  
Show Thyself our new creator,  
And conform us to Thy nature!

Be our friend on each occasion,  
God, omnipotent to save!  
When we die, be our salvation,  
When we're buried, be our grave!  
And, when from the grave we rise,  
Take us up above the skies,  
Seat us with Thy saints in glory,  
There forever to adore Thee!

—P. Gerhardt  
(from *The Lutheran Hymnary*)



## WE IN BRAZIL ARE WAITING

Pastor John H. Abel

While we were with you in the States we received a copy of a magazine called *Child Evangelism*. On the front cover was a very impressive and thought-provoking picture. It showed two little children, raggedly dressed, seated on a box, with their toys—pieces of old cans, books and bottles—scattered on the old, broken wood floor beneath them. These two little tattered children are looking intently out across their little world. They see in the far distance a tall white rural church. Many nicely dressed people and children are moving toward it. The sun is rising over the hill behind the church, making it shine in white splendor. These little children are looking, eagerly, longingly, toward that church. They are waiting. Waiting for what? Waiting for the shining light and the illuminating joy of the Gospel to come to them also; waiting for someone to be interested enough to come and visit them, tell them about Jesus, care for their soul. As one looks at them sitting there on their box, silently staring out across the little landscape of their life, one feels an emptiness in his heart, a dryness in his throat, and cannot help but say, "Here are two little innocent victims of Christian neglect."

The children in this picture look much like thousands of children here on Brazil's frontier. We have many, many such little dishwater blondes of northern Italy, German and central European descent. We

have many, many little dark-haired dear ones who represent a mixture of other races and tribes. They sit like the little children in the picture—alone, neglected, poor, often sickly, looking out longingly and hesitatingly upon a seemingly bright but fearful world. Is there a shining light for them? Is there a joyful life in the certainty of eternal life? The children of Brazil are waiting; they speak out to us through their need and in their neglect saying, "We are waiting."

*Waiting for you to give of yourself.* How thrilling it is to see our Lord separate unto himself men and women for the one purpose of taking His Gospel to a lost world. But still our divine Trinity cries out: "Whom shall we send and who will go for us?" (Isa. 6:8). "Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). There is room for you in God's great overseas program. Find your place as a prayer warrior, a sender, or a goer.

*We are waiting for you to give of your wealth.* We Americans have untold blessings. One is our material heritage from the effects of the Gospel. We invest millions in trying to help others obtain a better, higher material life. Will we as Christians, as free Lutheran Christians, invest some of our income to help others obtain spiritual life, to reach out to the unreached boys and girls for whom our Lord pleaded, saying, "Suffer the little children to come unto me, and forbid them not?" (Mark 10:14).

*We are waiting for you to give*

*yourself to prayer.* We are told that a certain missionary in India, called Mr. Hyde, was not of much account when it came to traveling around and preaching. It seems he was always sickly and too weak to take the heat and traveling, but he always managed to get to the big evangelistic rallies and Bible conferences. And it always seemed that after Mr. Hyde arrived blessings started coming down upon the meetings, many souls were saved, revival began. He was known as Praying Hyde because he would often shut himself up in his hotel room until all hours and pray for the speakers, the evangelists, the city, the meetings; and he prayed the blessings down.

Friend, brethren, we need your prayers that our efforts, our preaching, our teaching, our visitation program may be powerfully accompanied by the convicting and saving power of the Holy Spirit. As you pray, men and women, boys and girls will become more and more eager to hear the Gospel, eager and ready to accept Christ as their personal Savior.

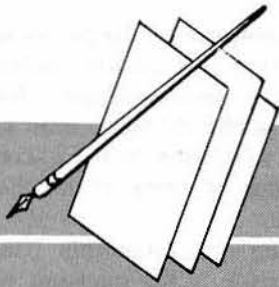
We do pray that God will touch your heart as He has touched ours for the people of Brazil. We pray that you will be moved by Him to reach out to the children and families of Brazil who are waiting. Yes, we in Brazil are waiting, waiting for you to give yourself . . . Waiting for you to give of your wealth . . . Waiting for you to be given to prayer. **WE ARE WAITING. WILL YOU COME?"**

### BIBLE VERSES

"But I say, walk by the Spirit, and do not gratify the desires of the flesh" (Gal. 5:16).

"Therefore, as the Holy Spirit says, 'Today, when you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years'" (Heb. 3:7-9).





## EDITORIALS

### BLESSED PENTECOST

Forty-nine days after the resurrection of Jesus the Holy Spirit, "uncreated," "unlimited," and "eternal" (Athanasian Creed) descended upon the believers gathered in prayer in Jerusalem. He came in this new way, according to the promise of Jesus, as One who would "teach you all things, and bring to your remembrance all that I have said to you" (John 14: 26). Furthermore, "he will guide you into all truth," "he will declare to you the things that are to come," and "he will glorify me [Jesus]" (John 16).

The Holy Spirit can cause salvation to come to a needy soul only where the written Word of God is present. The mysterious longing after God found in every human heart can be there apart from the written Word, but deliverance comes only where some fragment, at least, of the Bible is available. Is it any wonder that we hold the written Word in such high and holy honor?

The Holy Spirit is a worker behind the scenes. We like to think of Him as the prompter at a school play. He can also be compared to the director of the play, guiding, coaching, encouraging, chiding, correcting, remaining in the background, but honored (or embarrassed) by the performance of the players before the public.

The Holy Spirit is not preached, except insofar as we must do so to explain His work, if that can be explained. Jesus Christ is preached. The Spirit was never given any purpose but to testify to the Savior, Jesus Christ, and to bring Him honor and glory. If a person has accepted Christ, he has the Holy Spirit.

The Holy Spirit is received in baptism. If God the Father and God the Son are bestowed in baptism, what right is there to deny that the Holy Spirit is also bestowed (Matt. 28:19)? If faith with God is later broken, no member of the Godhead continues to reign in that heart, but the Holy Spirit continues to call and if Christ is once again received the Holy Spirit once more becomes the Comforter, Counselor and Advocate.

Let us not, then, speak of further "baptisms of the Spirit." Some years ago we observed an altar call

for candidates for such a "baptism" in a "Pentecostal" church on Minneapolis' north side. This had been preceded by an altar call for those who merely wanted salvation in Jesus. Does not such a procedure come dangerously close to saying that Christ is not enough, that He is only the milk for babies, but if you want to go on to meat, then you must have this "baptism of the Spirit"?

Dear friends, if we have Jesus Christ we have the Holy Spirit. We could not have had Christ without the Spirit's work. It is true, we may be "filled" by the Spirit more than once. There are the times when one is warmed in his own spirit, is renewed, and ascends the mountain-top where he views again the transfiguration of Jesus. Such experiences do not come apart from an eager openness to God's will.

But even Peter, James and John had to descend the mount. So also must we get back to this hard and tiring work of sanctification. Well did Dr. Gerhard Frost say at one of our Luther League conventions, "All of God's grownup children are in heaven." No Christian ever reaches the point in this life beyond which he cannot go. Dr. Frost said, too, that even as in life children growing up may not be beautiful or nice to look at, so it is often true of Christians. But if the growth is taking place they are real followers of Jesus nonetheless.

There are no shortcuts to sanctification. Beware of those who teach that they have found one. The fruits of the Spirit never appear in all their potential in any person on this side of the grave. The presence of the gifts of the Spirit (I Cor. 12) are no guarantee at all that the much more important fruits of the Spirit (Gal. 5) are present in any more profusion than elsewhere. Sanctification, the growth in Christ-likeness, takes place in the life where the Word of God dwells richly, where the prayer closet is used daily and the love of Jesus shines through life in a concern for all men.

May we close what has become a long editorial, perhaps more of a sermon, with this most serious warning. Sanctification or holiness, which we have already said is never completed in this life, must never be sought as a personal trophy or pennant to be waved, which all who pass by may see. It will develop if we can somehow lose ourselves in self-forgetful service for Christ and our fellow men (Matt. 22: 37-39, 16:25) and so give ourselves to the devotional life that the world will testify that we have been with Jesus (Acts 4:13). Wherever this growth and evidence results the Holy Spirit will be satisfied, for He has accomplished, then, the purpose for which He has come.

Blessed be the Holy Spirit, without whom we cannot believe in Jesus, the Savior, given of God the Father, or come to Him. Thank God for Pentecost.

## THE DEFENSE OF RIGHT DOCTRINE

The last paragraph of Dr. Uuras Saarnivaara's article, "Is 'Speaking in Tongues' Prohibited in the AFLC?", found on page 4, raises a point on which we have wished to comment before and this occasion gives us an opportunity to do so.

It is the question, By what means does an association of free congregations dismiss a congregation which is erring doctrinally and refuses to take action to correct that error? A congregation may sever its relationship to the Association at any time it chooses, consistent with its own constitution. The Association's course of action against a recalcitrant congregation is not nearly as obvious.

The *Fundamental Principles and Rules for Work* say nothing on the subject except to indicate that member congregations subscribe to "the ancient ecumenical symbols (the three Creeds), *Luther's Small Catechism*, and the *Unaltered Augsburg Confession*" (found in *Revised Rules for Work*, No. 4). Rule No. 9e gives the Board of Administration the power to maintain the clergy roster of the church.

Action of conferences of the Association relevant to the question do not give much help and are not clear, the main safeguards having been laid around the seminary and the admission of pastors and lay-workers.

To get back to Dr. Saarnivaara's article, what if an affiliated congregation has, by its own choice, a pastor who "promotes" speaking in tongues? We mean the promotion of which Dr. Saarnivaara speaks. If such a situation is not Biblical, can it be tolerated, and if not, how does the fellowship of congregations disassociate itself from the offender?

Thought should be given to this matter. Dr. Saarnivaara is entirely correct in saying that no one in the Association would have the right to forbid a congregation to have a pastor who promotes speaking in tongues, or anything else, for that matter (although

a Lutheran and Christian congregation *must be bound* by its own constitution and that will usually contain doctrinal paragraphs which are *not amendable*). But we do not mean to say that a church body, even an association, must continue fellowship with a congregation which gives evidence of being of another spirit.

How to proceed in severing such fellowship (God forbid that such occasions arise) is the question we raise.

## BIBLE CAMPS

In a short while we shall be in the midst of the Bible Camp season. Probably no movement since the rise of the Sunday schools in the Lutheran Church has been as productive of spiritual life as that of Bible camping. Among us it is now over twenty-five years old.

With the growth in the number of children, Bible camping should not lack participants at any time. Facilities have improved and most sites give the camper a chance to be in God's beautiful out-of-doors. Out of our own experience thoughts go back to camps we have known with some intimacy: the Covenant Camp in Warren, Minn., Lake Metigoshe in N. Dak., Brush Lake in eastern Montana and Pickereel Lake on the Coteau des Prairie in S. Dak.

Bible Camps face the same problem today that they have always faced—meeting teenagers *where they are* spiritually. To view all who attend as prodigals who must somehow be gathered in is to go to an extreme just as disturbing as the approach which marks all youth as committed Christians. Our Bible Camps will contain both kinds and our effort must be to give a meaningful Word of God to each.

May the Lord bless these youth camps and make them a significant instrument in our church and in our witness to the world.

## MOMENTS OF MEDITATION RETREAT

A place of rest and quiet located seven miles east of Hawley, Minn., on Highway No. 10.

Available for picnics, church groups, youth groups, Boy Scouts, 4-H, and Bible camps.

Open daily for visitors.

Write to Moments of Meditation, Box 281, Fargo, N. Dak., or call 232-7439, Fargo, N. Dak.; or 238-5862, Lake Park, Minn., for information and reservations.

Free brochures on camp available upon request.

## ASSOCIATION CONGREGATIONS SPONSOR WEEK OF CAMP AT LAKE BRONSON

The Northern Minnesota District of the Association of Free Lutheran Congregations will sponsor a week of camp at Galilee Lutheran Bible Camp, Lake Bronson, Minn., June 21-27. Young people 13 years and older are especially encouraged to come, but those younger may attend also. Anyone under ten must be accompanied by an older person.

Faculty for the camp are Rev. John P. Strand, Minneapolis, Minn., morning Bible teacher, and Rev. Vernon Roste, Hawarden, Sask., Canada, evangelist. Miss Judith Wold, Thief River Falls, Minn., and Miss Earlene Anderson, Newfolden, Minn., will instruct children 12 and under.

Dean of the camp is Pastor Gene Sundby, Newfolden. Cost of the week of camp is \$10.00. The camp requires a health certificate for registration.

# OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

## THE PRICE OF CONGREGATIONAL FREEDOM

Freedom and liberty are always costly. The easiest and cheapest road leads to bondage and death. This is also true in the life of the church.

As an Association we prize our freedom. It has been costly for us as individuals and congregations to cling to our principles. It would have been far easier to conform and forget our heritage and convictions. Some have had to pay a higher price than others. It perhaps is true that those who have paid the most, appreciate and value their freedom the most. The opportunities to sacrifice are not over, however.

We face a critical test now. Are we to forget the principles of congregational freedom and life now that the opportunity to be free has been extended? Are we going to grow lukewarm in our commitment to that which shaped our actions the last few years? If so, our Association will soon be nothing but a remembrance.

Yes, it costs to be free. It costs time, a great deal of it. It costs talents, the wise use of God-given

abilities for His kingdom. It costs money, money that God has placed in our hands for awhile to test our faith, love, and obedience. It is on this last that I would write something now.

Last year we as members and friends of the Association gave about \$90,000 to the three main items of our general budget. We oversubscribed our budget of \$53,700 in a joyous manner. The money was needed, and made it possible to do more than we originally intended. It made the future for the Association more promising.


Our conference in June, 1964, adopted a budget for February 1, 1965 to January 31, 1966, of \$87,093.62. This budget is a trifle less than the receipts of the 1964-65 year. Needless to say, we need this sum, and more could be wisely used.

The budget can be divided into three headings:

1. General Fund, including Board of Publications, Youth Committee, and Stewardship Committee — \$31,765.62.
  2. Theological Seminary — \$23,328.00
  3. Missions — 32,000.00
- Why should we give to the Asso-

ciation budgets? Simply stated, that you and your congregation can be free. This is a basic and underlying reason. You want to be free, not for selfish reasons, but so that you and your congregation can serve your God in freedom, according to the Word and Spirit of God. If the Association cannot expand in obedience to God through missions, it will soon die. If pastors are not trained in the seminary to have a godly respect for the congregation, and to be servants of the congregation, your freedom will soon die. If the total work of the Association is not coordinated on behalf of all the congregations in freedom (general fund), one by one the congregations will fall by the wayside.

A free congregation and individual is not forced to give. A free congregation and individual will want to give because it or he is free, and wants to remain so. Constrained by God's Spirit, and not by synodical machinery, we will do better even than last year in our support. That is our confidence, hope, and prayer. Remember, too, free men enjoy giving, and receive a blessing. "God loveth a cheerful giver."



# Letters

## TO THE EDITOR

In the March 23 issue of *The Lutheran Ambassador* there was an editorial entitled "Whither Home Missions?" It contains some very good thoughts about the need of home missions for reaching American and Canadian urban and suburban areas and that there is room for our emphasis also. It mentioned also that we must carry on home mission work for self-preservation and survival of our work since we are predominantly rural at present. It was also expressed that we should consider taking on Indian and inner city missions.

At the last meeting of the Mission Committee it was agreed that an article should be written to give fuller explanation in this area. The Mission Committee is doing something to begin new churches. In Minneapolis, the group there was encouraged to organize and begin because we would stand behind them with the help they needed. Although this was spelled out in the letter of call, when Pastor Clair Jennings came, the group was so large that Home Mission aid was not needed. We had promised the Grand Forks congregation assistance but when they decided to form a parish with Grafton and call a pastor the Home Mission assistance was not needed. Rev. George Schuster has been the pastor there since mid-January. In Fargo, however, a congregation was organized under the direction of Pastor John Abel and the support of the Mission Committee. A church and house were purchased with Church funds. This has been a great help in getting this younger congregation to grow so they might be self-supporting in time.

Great strides were made in this direction when the Landstad congregation, Perley, Minn., and the St. Paul's Free Lutheran Church of Fargo took responsibility for a much greater share of the needs for the work last January.

Home Mission assistance is being given to the Hatton, North Dakota, parish composed of three congregations at Hatton, Buxton, and Portland. The assistance there is being decreased and they have decided they will not need Home Mission assistance beyond one year. At Austin, Minn., the Faith Free Lutheran Church has been organized, a parsonage has been built and Rev. Hubert DeBoer is serving as pastor. They are being assisted with Home Mission support. There is another parish where tentative arrangements are being made to secure a pastor and give Home Mission assistance. Something is being done in the larger cities and towns.

I remember so well last November when I made a request for a small struggling group and our president named 12 different parishes that were without ordained pastors and at least 10 of these were fully self-supporting with people, parsonage and church buildings. The Mission Committee did not deem it advisable to launch into more areas when we had so many parishes that needed pastors. A few pastors have begun to work in some of these parishes on a fellowship basis with us since then. Also the Mission Committee believes it is better to begin a work where there is a small struggling group of Christians in a large city than to survey an area and begin

where we have nothing to start with. Even a small, zealous, hard working nucleus with convictions is a tremendous asset in beginning a congregation in a larger city. Since we have more of these groups in cities than we can assist, it does not seem to be wise stewardship of men and money to ignore these and survey other possibilities.

Harold Schafer, President of the Mission Committee of AFLC

### PICKEREL LAKE BIBLE CAMP

A week of Bible camp for the South Dakota District and several American Lutheran Church congregations will be held at Pickerel Lake Lutheran Bible Camp, Grenville, S. Dak., June 28-July 4. The camp is presently owned and operated by 13 congregations of the two church bodies. Mr. Maurice Olson, Waubay, S. Dak., is chairman of the owning association.

Faculty for the week are Pastor Kenneth L. Anderson, Ashby, Minn., evening speaker, and Pastor A. L. Hokonson, Faith, S. Dak., Bible teacher. The camp annually features a Uniting Word banquet as a part of the program.

Minimum age for campers is 12 years, or having completed grade six in school.

The camp regrets to announce that due to limited facilities campers from membership congregations must be given first preference and any others wishing to attend this camp will be admitted only when these have been accommodated.

Pastor Raynard Huglen, Roslyn, S. Dak., is dean of the camp for 1965.

Plan to attend the  
WMF CONVENTION  
in Minneapolis  
June 9 and 10!

All ladies are asked to  
bring cookies or bars to be  
served at coffee breaks during  
the convention.

**HE DIED FOR YOU**

Jesus went into the garden,  
 'Neath the old olive trees to pray.  
 And He spoke to His heavenly Father  
 As He sought new strength for the day.

He left three of His disciples  
 To watch and pray with Him.  
 And He went a stone's cast further  
 As the stars above shone dim.

Three times He found them sleeping,  
 For indeed their flesh was weak,  
 And then came the mob with the soldiers  
 And Judas—the Savior to seek.

They seized, and tried Him before Pilate,  
 But also—no guilt was in Him.  
 They accused, they mocked, they scourged Him,  
 But still, He was free from all sin.

They spit in His face, and they smote Him;  
 On His head placed a crown of thorns.  
 The blood down His cheeks flowed freely,  
 As the crowd about Him scorned by.

They led Him up to Golgotha,  
 Bearing His cross alone.  
 As a sheep that is led to the slaughter,  
 None heard e'er a sigh or a groan.

He cried, "O Father, forgive them,  
 For they know not what they do."  
 He died—fulfilling His mission,  
 It was finished—for me, for you.

He died that day, as He gave up the ghost,  
 On the cross, fulfilling our place.  
 God grant our desire to do His will  
 'Til we see Him face to face.

And now, my friend, don't you see Him there,  
 Nailed to the cross for you?  
 Will you accept, or reject Him,  
 As He lovingly calls for you?

He calls today, dear sinner,  
 Tomorrow may be too late.  
 Seek Him today, without delay;  
 His blood will cleanse your sins away.

Oscar A. Olson  
 Hanley, Sask.

*(This poem came too late for inclusion in a Lenten issue, but we print it now, because its message is timeless.—Ed.)*

**REPORT ON THE GRAND FORKS DVBS WORKSHOP**

Forty-two persons registered for the Daily Vacation Bible School Workshop held at the Trinity Free Lutheran Church of Grand Forks, N. Dak., on Sunday, April 25.

Minnesota congregations represented were: Shevlin, Newfalden, Strandquist, Thief River Falls and Fertile. North Dakota representatives were from Buxton, Hatton, Binford, Portland, McVile, Aneta, Hampden, Fargo, and Grand Forks.

Rev. George Schuster, the host pastor from Trinity Free Lutheran of Grand Forks, opened the meeting with a brief message on "Emphasis on DVBS."

"The Opening Worship Service" for DVBS was the first presentation by the staff of teachers from Minneapolis, Minn., Mrs. David Hanson and Mrs. Wm. Farrier.

Teaching methods for the pre-school and primary departments were presented by Mrs. David Hanson. Teaching aids and story material for Junior and Intermediate students were presented by Mrs. Wm. Farrier.

Sample DVBS material was on display for all the representative teachers to view and consider during the afternoon.

This workshop and similar district Sunday school workshops are sponsored by the Committee on Parish Education of the Association.

—Mrs. Vernon R. Nelson

**TREASURER'S QUARTERLY REPORT**

February 1—April 30, 1965

	Yearly Goal	Given to Date April 30	1st-Quarter Income	Bal. of End of Quarter
General Fund . . .	\$29,465.62	\$ 4,843.05	\$ 4,843.05	\$-5,042.56
Missions . . . . .	32,000.00	7,528.48	7,528.48	9,073.99
Seminary . . . . .	23,328.00	2,393.66	2,393.66	13,792.17
Parish Education	800.00	7.00	7.00	-60.36
Youth Work . . . . .	500.00			
Stewardship . . . . .	1,000.00			
<b>TOTALS . . . . .</b>	<b>\$87,093.62</b>	<b>\$14,722.19</b>	<b>\$14,772.19</b>	<b>\$17,763.24</b>

Praise Program proposed goal — \$130,000.00  
 Total received to April 30, 1965 — \$42,865.90

"For this child I prayed; and the Lord has granted me my petition which I made to him. Therefore I have lent him to the Lord; as long as he lives, he is lent to the Lord" (I Sam. 1:27, 28).

"Which (the Holy Spirit) is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory" (Eph. 1:14).

# Conference Program

Minneapolis, Minnesota  
Host Congregation: Medicine Lake Lutheran Church  
George Soberg, Pastor  
Theme: "Freedom in Christ"  
Text: John 8:32

## Wednesday, June 10

- 9:00 a.m.—All Conference Committees will report for devotions, instructions, and assignment of rooms in the church.
- 10:00 a.m.—The Women's Missionary Federation Convention will begin.
- 8:00 p.m.—Opening service of the Conference; Pastor George Soberg, Minneapolis, in charge. Sermon on the conference text by Pastor Fritjof B. Monseth, Valley City, N. Dak. Convening of the Conference by Pastor John P. Strand, President, and appointment of committees.

## Thursday, June 10

- 9:00 a.m.—1. Devotions by Mr. Howard Lieder, Minneapolis  
2. Reports:  
a. Committee on Credentials  
b. Committee on Nominations  
3. Election of Nominating Committee for 1966  
4. The President's Message  
5. Report of Committee on Administration
- 11:30 a.m.—The Prayer Hour, led by Pastor Lars Stalsbrotten, Eugene, Oregon
- 2:00 p.m.—1. Devotions by Mr. Jacob Ullestad, Story City, Iowa  
2. Continuation of Report of Committee on Administration
- 8:00 p.m.—Mission Festival Service, conducted by the Women's Missionary Federation, with Mrs. O. K. Ose, Thief River Falls, Minn., President, presiding, and Pastor Harold R. Schafer, DeKalb, Ill., speaking.

## Friday, June 11

- 9:00 a.m.—1. Devotions  
2. Elections  
3. Presentation of Missions

- 11:30 a.m.—The Prayer Hour
- 2:00 p.m.—1. Devotions by Pastor Gene Sundby, Newfolden, Minn.  
2. Presentation of the Seminary Committee
- 5:30 p.m.—Pastors' and Pastors' Wives' Fellowship Dinner at a place to be announced
- 8:00 p.m.—Laymen's meeting  
Devotions by Mr. Torkel Ose, Thief River Falls  
Message by Mr. Gordon Johnson, Grand Forks, N. Dak.

## Saturday, June 12

- 9:00 a.m.—1. Devotions  
2. Presentation of the Committee on Publications and Parish Education  
3. Report of the Committee on Youth Work  
4. Presentation of the Committee on Stewardship
- 11:30 a.m.—The Prayer Hour
- 2:00 p.m.—1. Devotions by Mr. Gus Arneson, Fargo, N. Dak.  
2. Presentation of the Committee on Pensions  
3. Report of a special Committee on Bible Versions  
4. Report of the Committee on General Resolutions
- 8:00 p.m.—Evangelistic service, led by Pastor Jay G. Erickson, Radcliffe, Iowa. Message by Pastor A. L. Hokonson, Faith, S. Dak.

## Sunday, June 13

- 9:00 a.m.—Holy Communion Service led by Pastor Trygve F. Dahle, Everett, Wash., with Pastor Karl G. Berg, Pukwana, S. Dak., bringing the meditation.
- 11:00 a.m.—Worship service, conducted by Pastor George Soberg, with sermon by Dr. Uuras Saarnivaara, Minneapolis.
- 2:00 p.m.—Closing service of the Conference, led by Pastor Julius Hermunslie, Spicer, Minn., with sermon by Association President, Pastor Strand. Dedication of Headquarters-Seminary building and grounds.

# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

The Salvation Army presently has operations in 71 countries and colonies of the world, its officers and laymen preaching and teaching in 147 languages.—*The War Cry*, May 15, 1965

*(The Salvation Army is 100 years old this year.—Ed.)*

One of the greatest shocks of my life came when I transferred from a state college to a church-related college. The main reason for my transfer was my desire to study the Bible and liberal arts in a Christian atmosphere. I soon discovered, however, that the church-related college may be more critical of the Bible and Christian theology than the state college. In fact, I gained the impression that the liberal minister who taught me philosophy was trying to outdo the agnostic and atheist, although this was doubtless not his deliberate intention.—Samuel Turner, Jr., in *Christianity Today*, May 7, 1965

We must find a new language of evangelism for those who are theologically illiterate. This is the task of the church in every generation and preachers are notoriously slow in comprehending this simple truth. Even our laymen are often aware of something only vaguely religious being said in the pulpit without any clear apprehension of our terms. Let us stop worrying about "speaking in tongues" and pray for the gift of plain, simple English.—Bishop Gerald Kennedy (Methodist) in *Together*, April 1965

First, he (the Protestant) must be prepared to admit that Christianity appears possible within the Roman church. Even John Calvin conceded this. But once this is done, he will have to seek (no

doubt with a super-human tact) to show that only the inconsistent Roman Catholic can be a consistent Christian. The Protestant may be a Christian if he takes seriously the distinctive teaching of his faith; the Catholic may be one only if he disregards those of his. Is it too much to say of Romanism what John Henry Newman said: "It is a different religion"? Romanism is a vast structure with many rooms, within some of which it is possible for Christians to dwell. But these rooms are not the show-rooms, or the model apartments, but the broom closets, the stairwells, the sub-basements of the Roman structure. As long as the Roman Catholic continues to ask as his chief question not "Are you a Christian?" but "Are you a Catholic?" it will be necessary that he be converted, not only to Jesus as his personal Savior, but also to a form of the church which places loyalty to Christ above loyalty to itself. He must learn to agree, like the Orthodox polemicist Makrakis, with St. Paul, that *other foundation can no man lay than is laid, which is Jesus Christ.* (I Cor. 3:11).—Harold O. J. Brown in *Christian Heritage*, April, 1965

## DOCTRINAL ISSUES LOOM LARGE AT MISSOURI SYNOD CONVENTION

ST. LOUIS, MO., April 21—Doctrinal matters will rate high priority at the convention of the Lutheran Church-Missouri Synod in Detroit this summer, according to overtures being presented for consideration. The proposals are contained in a 458-page Convention Workbook, presenting the reports and overtures submitted in advance. The book was released late last week. The convention will convene June 16-26.

Several overtures ask the Synod to act favorably on membership in the Lutheran Council in the United States, cooperative agency proposed as the successor to the National Lutheran Council. The constitution was drawn up by representatives of the Synod together with the American Lutheran Church, Lutheran Church in America, and the Synod of Evangelical Lutheran Churches. Approval has been given by the ALC, with action slated by the LCA and SELC in 1966.

Numerous overtures call for repudiation of the teachings of higher Biblical criticism, liberal theology, and reject cooperation with bodies such as the Lutheran World Federation and the National Council of Churches.

Major feature of the convention will be the Mission Self-Study and Survey, conducted for the Board of Directors by Dr. Martin L. Kretzmann, president of Concordia Seminary in Nagercoil, South India, while on special leave. Theme of the convention will be "Even So Send I You."

## MISSOURI SYNOD RELEASES STATEMENTS ON NUCLEAR WAR, SMOKING, IMMORALITY

St. Louis, Mo., May 7—Position papers on several current issues have just been released to the public by Dr. Oliver R. Harms, president of The Lutheran Church-Missouri Synod. Prepared by the Synod's Commission on Social Action, the recent papers deal with "The Church and Nuclear Warfare," "The National Collapse in Sexual Morality," and "The Christian's Attitude Toward Cigarette Smoking."

The threat of mass annihilation through modern armaments, the statement on nuclear warfare says,

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compels Christians "to be more faithful in praying for and guiding the processes of government, civil defense, international diplomacy, and military deterrents for warfare." Christians are asked to "contribute to all sensible procedures" for halting the spiral of atomic armament and harnessing atomic power for peacetime uses.

Two major concerns are listed for the Christian: (1) he regards as his primary purpose in life to "bring peace with God through Jesus Christ to his world"; (2) he reflects a proper respect for government.

Although "the Christian harbors no false optimism concerning the stamping out of war," the paper states, he does not become indifferent to his obligations toward government nor calloused toward the needs of potential victims of warfare.

As the "chief arbiter of morals and the guide for the spiritual nurture of its people," the "church cannot be silent" concerning the massive trend toward sexual immorality, "the commission states. As evidence of this sexual immorality, the statement points to the increasing divorce rate, family breakdown, preoccupation with sex in modern entertainment and literature, and widespread experimentation with sex outside of marriage.

The commission outlined four courses of action: "rouse the parents in our churches" since many parents "have abdicated their responsibility in training their children; "sound a concerned warning" to various groups "to recognize the menace"; "speak more boldly and warn more earnestly" against everything which tends to corrupt morals; and work with others, especially in church agencies who are responsible for training youth.

On the basis of Biblical principles and recent findings, the commission also stated, "our church will have to change its position on cigarette smoking." It suggests that Christians refrain from smoking cigarettes, warn others about harmful effects, and encourage others

to quit, although with patience and understanding.

The commission concedes that the church did not condemn moderate use of cigarettes in the past on the basis of "good theology." It states that recent findings confirm harmful effects. As a result, the Christian will avoid everything that "needlessly destroys, harms, shortens, or endangers life and health"; he "will earnestly endeavor to avoid whatever hinders him in service or shortens his time of service to God on earth," and will seek to avoid setting a bad example for his fellow man.

As a basis for its judgment concerning the harmful effects of cigarette smoking, the commission cites "Smoking and Health," a report of the advisory committee to the Surgeon General of the Public Health Service, and "The Consumers Union Report on Smoking and the Public Interest."

#### **INFORMATION ON BETHANY BIBLE CAMP BEMIDJI, MINN.**

Senior Camp dates are June 20-26. Teachers and speakers will be Pastor Ray Larson, Mentor, Minn., and Rev. Sterling Johnson, Minneapolis, Minn.

Junior Camp dates are June 27-July 2 with Pastor Hubert DeBoer, Austin, Minn., and Eula Mae Swenson, Fargo, N. Dak., as teachers. Dean will be Mr. Gary Skramstad, Winger, Minn.

Bethany Bible Camp is located on Grace Lake east of Bemidji. Camp manager is Rev. I. M. Norum, Shevlin, Minn.

Cost of Senior Camp will be \$12.50 per week.

Cost of Junior Camp will be \$10.50 per week.

#### **WMF ANNUAL CONVENTION OPENS JUNE 9 IN MINNEAPOLIS**

The third annual convention of the Women's Missionary Federation of the Association of Free Lutheran Congregations will meet in Minneapolis, June 9 and 10, at the

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A prayer session will open the conference at 9 o'clock. Mrs. William Farrier will lead the Bible study at the forenoon session. Pastor George Schuster of Grand Forks, N. Dak., will be the speaker at the afternoon meeting which begins at 1:30 p.m.

The Mission Festival service opens at 7:30 p.m. on Thursday night with Pastor Harold Schafer of DeKalb, Ill., chairman of the Mission Committee, as guest speaker.

Special music is planned for the sessions and Pastor E. Edward Tornow, Fargo, N. Dak., will lead the hymn sings.

May many of our women meet in Christian fellowship. Come and see our new headquarters.